

A NEW FRAGMENT OF THE SANSKRIT « SUMUKHADHĀRAṆĪ »
AND ITS SAKA VERSION

In 1967, together with M. Vorobyova-Desyatovskaya and E. Tyomkin, I published in « Indo-Iranian Journal » a small fragment (I folio, recto and verso) of the Sanskrit text *Sumukhadhāraṇī*, kept in the Manuscript Fund of the Leningrad Branch of the Institute of Oriental Studies of the Academy of Sciences of the USSR¹. The discovery of this fragment gave us an opportunity to compare the Sanskrit text with its Saka, Tibetan and Chinese translations.

Somewhat later M. Vorobyova-Desyatovskaya and the author of this paper were lucky to discover in this Manuscript Fund a number of new fragments of the original Sanskrit version of the *Sumukhadhāraṇī*. One of them has been now prepared for publication. According to the data of paleography, this fragment originally belonged to a different manuscript. The number of the page (17) is preserved on the left side-recto.

1. G. M. BONGARD-LEVIN, M. I. VOROBYOVA-DESYATOVSKAYA, E. N. TYOMKIN, *A Fragment of the Sanskrit « Sumukhadhāraṇī »*, « Indo-Iranian Journal », vol. X, nn. 2-3, 1967, pp. 150-59.

recto

verso

Recto

1. pi bhadanta bhagavaṃs tasya kuladuhitur² vā raksāṃ kari-
ṣyāmi. yāva // tadyathā. hihi vajra
2. hihi vajra. hihi vajra yāva kiri kiri vajra svāhā // tadyathā
aṇḍare paṇḍare.
3. śvete paṇḍavāsini. kinnare karāḍe keyūre. iha buddha buddhe.
tatra
4. buddhe. bhūje jaṃgame bhūjapani. bhayaṃ. bhaye. bhayāgre
bhayāgrapate. vinī

Verso

1. vinī śīramapathe. ādityapathe teje tejapathe. akārapathe ākāra-
pathe phu svāhā // atha
2. khalu vajrabhūti mahārākṣasī yena bhagavāṃs tenājali pra-
ṇāmya bhavaṃtam etad avocat. aha
3. m api bhadanta bhagavaṃs tasya kulaputrasya rakṣāṃ kari-
ṣyāmi. yāva // tadyathā kuṭse. kuṭse.
4. kuṭsa vikuṭsare svāhā // nīle nīla keśe svāhā // nīle nīle keśe
svāhā. pīta keśe svāhā // lohite lohī

Translation

Recto

1. « I shall also, Venerable Bhagavan, protect that one of the noble
youths or that one of the noble maidens etc. Namely - - »
2. the text of the *dhāraṇī*
3. the text of the *dhāraṇī*
4. the text of the *dhāraṇī*

Verso

1. The text of the *dhāraṇī*. And
2. then *mahārākṣasī* Vajrabhūti came to the place where the Bha-
gavan was seated and, respectfully putting together the palms
of her hands, addressed the Bhagavan and said. « I
3. shall also, Venerable One, protect that one of the noble youths
etc. Namely ». The text of the *dhāraṇī*
4. The text of the *dhāraṇī*.

2. A part of the usual formula is omitted, *tasya kulaputrasya vā kuladuhitar vā*.

The above-given Sanskrit fragment, being the part of the original Sanskrit version of the *dhāraṇī*, may be compared with the corresponding Saka text, published by H. Bailey³.

Recto

- | | |
|--|---|
| 1. pi bhadanta bhagavaṃs
tasya
kuladuhitur vā rakṣāṃ
kariṣyāmi. yāva // | 1029. ttrāmī miḍāni gyasta ba'ysa tte
bisivrrāṣai o vā |
| tadyathā. hihi vajra | 1030. bisivrrāṣaiñā āysdarja yānu(mā)
cu tvā sumukha
nāma dāya byāṃja jsīñi kā'ka
vijya drrēṣā
dijsāte o vā ysaina panamāte
vāśī'ti // |
| 2. hihi vajra. hihi vajra yāva
kiri kiri
vajra svāhā // tadyathā
aṇḍare paṇḍare. | 1031. tad yathā hihi vajrre.
hehe vajrra yāva kiri kiri |
| 3. śvete paṇḍavāsini. kinnare
karāḍe keyūre.
iha buddha buddhe tatra | 1032. vajrra svāhā // tad yathā
aṇḍare. paṇḍare.
śvete. paṇḍarvāsini kinare
karāḍe keyure.
iha buddhe. tatra |
| 4. buddhe. bhūje
jaṃgame bhūjapani.
bhayaṃ. bhaye.
bhayāgre
bhāyāgrapate. vinī | 1033. bhūje bhūje. bhūjaṃgapate.
bhaye bhaye
bhayāgri
1034. bhayāgrapate. vini |

Verso

- | | |
|---|---|
| 1. vinī śīramapathe.
āḍityapathe teje
tejapathe. akārapathe
ākārapathe phu
svāhā // atha | vinī. śīri śīripati śīmapati.
āḍityapati teje
tejapati. ākārapate phu
svāhā // |
| 2. khalu vajrabhūtir
mahārākṣasī yena
bhagavāṃs
tenājali praṇamya
bhagavaṃtam
etad avocat. aha | 1035. ttī vā vajrradūtta mista rakṣaśa
'kāmā hālai
'gyastā ba'ysā āste hāṣṭa
1036. aṃjalā dasta biysīyā u gystā
namasya u
ttai hvā si aysā |

3. H. W. BAILEY, *Khotanese Buddhist Texts*, Cambridge, 1951, p. 142.

3. m api bhadaṃṭa bhagavaṃs tasya kulaputrasya rakṣāṃ kariṣyāmi. yāva //	ttrāmī 1037. gyasta ba'ysa tte bisivrrāṣai o vā bisivrrāṣaiṇi jsa rakṣi jṣe pa'jsamja yanumā u ka'ma cu tvā sumukha nāma dāyya byāmja jsīfi kā'ka vījya 1038. drraiśā dijsāte o vā ysaina panamāte vāśī'ti // 1039. tad yathā kuṭe kuṭe.
tadyathā kuṭse. kuṭse	
4. kuṭsa vikuṭsare. svāhā //	kuṭa kuṭa kuṭani. kuṭa kuṭare svāhā //
nīle nīla keṣe svāhā //	nīle nīle nīle — keṣe svāhā //
nīle nīle	
keṣe svāhā.	pīte
pīta keṣe svāhā // lohite	1040. pīte pīta-keṣe svāhā // lohite
lohi	lohite

The comparison of the Sanskrit text with the Saka one makes clear their evident difference (the Saka text is more extensive, the *dhāraṇīs* are also different, though not so significantly). This can testify to the fact that Saka translation was made from a different, more full Sanskrit manuscript. Not only the very fact of the discovery is of great importance, but the Sanskrit text is also useful for the study of this fragment of the Saka translation, as well as for the study of the Saka language in general.

The translation of the Saka text

(the *dhāraṇīs* are naturally left without translation, though the Sanskrit text gives grounds for such attempts).

1029. « And so, the Lord Buddha, that high-born young man or
1030. that high-born maiden shall I protect who would deeply
remember this doctrinal text, guarding life, which is entitled
Sumukha, and who would recite (it) having arisen early in
the morning ».
1035. And then this great *rakṣasā*, Vajradutta by name, (came) in
the direction where the divine Buddha was sitting .
1036. And, having blessedly put together her hands, respectfully
addressed the divine Buddha and said. « In such a way
1037. O Lord Buddha, that high-born young man or that high-born
maiden shall I protect, esteem and guard, who this doctrinal
text, guarding life, which is entitled Sumukha, would deeply
1038. remember and who would recite (it) having arisen early in
the morning ».